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The Nation takes home 10 QCNA awards

by Will Nicholls

Every year around this time I get to say a job well done to all *the Nation* staff for the great work we've done over the past year. Though the writers get all the awards it would not be possible without the rest of the Nation team. Thanks to all for the work you do to make it possible for the Nation not only to survive, but also thrive. The Quebec Community Newspaper Awards shows how well we do our job. We took home 10 awards and five of those were for first place.

Amy German brought in 1st place for Best Sports Story. The judge commented, "Simply terrific! Great page layout, good photos to accompany comprehensive, well-written, well-reported coverage. Good job."

Will Nicholls came in 2nd in the same category and the judge observed, "This was really a fun read – something you would share over the breakfast table, even if you aren't a fan. Storytelling was great – great picture stories to compliment – nice work."

I did a little better winning 1st place in the Bob Phillips award for best editorial (general). The judge said, "Will Nicholls' editorial is a powerful indictment of the Harper government's refusal to hold a public enquiry into the disappearance of Aboriginal women across the country. Using both hard facts and the stories of real people, Nicholls doesn't pull any punches and calls out all those groups who fail to protect Aboriginal women."

Lyle Stewart competed against me in this category, taking 3rd place. The judge said he "effectively makes the case for how Pierre-Karl Péladeau has not only enflamed the province's cultural debates but how his influence has allowed him and his businesses to flourish all the while nudging the Parti Québécois well to the right of its traditional ideological home. Taking on such a powerful figure takes courage."

Whapmagootui's Sonny Orr received 3rd place for Best Column Writing. The judge said, "There were some spectacular columns and the breadth of issues covered was impressive and to be hoped for. The top three, in my estimation, best and most creatively served their readers."

Jessie Staniforth got 2nd place in the Best Business Story. The judge said, "A well told story of a tooth-and-nail struggle to hold on to an opportunity and create a successful business venture with steadfast determination, the story of real self-made First Nation businessman. Great job."

Staniforth also took 1st place for Best Arts and Entertainment Story with an article titled *Goose Wings*. "This is a charming story told from a local angle, but with national breadth," wrote the judge. "It documents a little known chapter in our cultural history while announcing that 'lost' recordings will be available again. The writing is engaging and solid. Subject voices are captured with grounded authenticity. The layout and photographs are entirely appropriate and support the text very well."

Next up was Best Education Story: Andi Christine Bednarzig took 1st place. Judges said, "There is some very good writing in this piece. I really liked how the author wove the stories of individual students and their experiences in between information about the program. I felt, as a reader, as if I was in the community, seeing what was happening first-hand. One thing that would have made this piece stronger, is more on what the drawbacks can be if you take on this type of work. This is mentioned in the piece, but it would have been more well-rounded, and ultimately interesting, to explore what life is like for people who have to leave the community for periods of time to work."

It's not only the stories that *the Nation* excels at. Anne Tremblay won 1st place for Best Advertising Creation. The judge said, "Excellent clear layout, very well done piece. Congrats, the client must have been thrilled."

Richard Lawson took 2nd place in the same field with the judge remarking, "Great ad. I would have liked to see the logo in the top right slightly larger and a bit clearer. Otherwise well done."

Great job and thanks to everyone including our readers for making this possible. I couldn't be prouder.

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photo by
Brendan Forward

Duping the derby

by Sonny Orr



Winter finally let us go, at least south of the 55th parallel. The ice out on James Bay slowly crushed itself apart, allowing canoes to head out and catch the first days of summer. Fishhooks and nets appeared and the talk about town is now over upcoming fishing tournaments and the incredible prizes offered to the winners. This gets me thinking about how someone could win at a tournament and how, if there are any, do they catch the cheaters? And if there were any, how would they cheat and win?

Let's see now... hmmm. Okay, there's the bait, which could be spiced up a bit with bacon. Nothing can resist bacon. Then there's the hook, which could be triple-barbed and tipped with a touch of knock-out juice and tied to a strong titanium leader. This could be tied to a swivel with bearings made in the zero gravity of the International Space Station and ... dipped in bacon grease. The line of course, will be hand-twilled to take a heavy man's weight without stretching or breaking. It can also latch onto helicopters flying by, but hey, who wants eat a helicopter?

Then there's the rod, the omnipresent weapon of every fisherman. This method goes so far back that Huckleberry Finn wasn't even thought of yet. Yes, the rod goes way back in history. Even the longest fishing story ever told, Ernest Hemingway's "The Old Man and the Sea," is based on the fishing rod. One must choose their rod wisely or forever be cursing the broken rod. One must master and dream of catching the winning fish at the local fishing derby and going home with a boatload of cash. However, this can't be called cheating so I guess I just released another fishing secret by mistake.

The other one is going for the difficult casts and this takes some ingenuity. If I had a drone, hypothetically speaking of course, I would carry my hook to my desired sweet spot and gently place the bacon-

wrapped hook and lure, preferably a Daerdevle. Then gently bob the drone around and stick it under the nose of the little whopper that I plan to turn into moolah. The hovercraft deftly does the trick and the practice runs on unsuspecting fish pay off. I'm not sure if they have any regulations about not using a drone, so I guess it's okay.

Sometimes the regulations come into play, like weight. If you could use extra-heavy lead weights and stuff them down the throat of a trout or walleye, you might get away with it. There's not too much you do about the length unless you go through the process of repainting shorter lines on the measuring tape, but that involves a little break-and-entry to access the judges' tape and switch the one you laboured on for months with the real one. This could be done using the music of Mission Impossible blaring in your earbuds until you get the nerve to do the switcheroo.

Of course, you need to get to the fishing spot using some hypertuned-triple-overhead-cammed motor, and loaded with the latest stealth technology, as the biggest secret is to not scare your prize away. A paddle canoe can outdo any modern boat as it is, the stealthiest craft in the universe when it comes to water. You see, fish are like fishers – they prefer silence and quietly shaded spots, behind rocks and in deep spots and sometimes under canoes paddled silently. This is not cheating, as it is very hard to cheat silence, so why bother. Just out ground bacon every five minutes or so around your craft and better still, bath your craft in bacon grease before launching.

Finally, bribe the judges with BLTs just to throw them off the scent of your bacon craft. And lo and behold: your prize fish shall appear on your line.

the Nation is published every two weeks
by Beesum Communications
This paper contains 70% recycled materials

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SUBSCRIPTIONS

INDIVIDUALS & INSTITUTIONS:

\$60 PLUS TAXES, US: \$90, ABROAD: \$110

PAYABLE TO BEESUM COMMUNICATIONS

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PUBLICATION MAIL #40015005

ISSN #1206-2642

The Nation IS A MEMBER OF:

THE JAMES BAY CREE

COMMUNICATIONS SOCIETY,

CIRCLE OF ABORIGINAL

CONTROLLED PUBLISHERS,

MAGAZINES CANADA

QUEBEC COMMUNITY

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We acknowledge the financial support of the

Government of Canada through

the Canada Periodical Fund of the Department of

Canadian Heritage.

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Racing against diabetes

Jamie Moses joins Team Diabetes in Ottawa Marathon

by Jeremy East

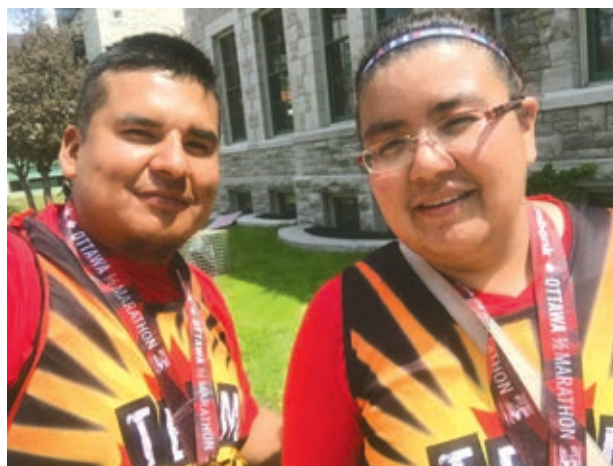
Eastmain's Jamie Moses is joining the struggle against diabetes in the Cree Nation, one kilometre at a time. The 33-year-old participated in his second half-marathon with Team Diabetes last month in Ottawa, raising hundreds for medical research in the process.

"Like so many Crees, I have seen family and friends suffer from diabetes," said Moses. "I wanted to do something about it that would improve my lifestyle and maybe encourage other people to do the same thing."

Many know Moses as Eastmain's Cultural Coordinator and the star of the anti-uranium film *The Wolverine: The Fight of the James Bay Cree*. He cut his teeth as a marathon runner shortly after a Northern Store manager in Eastmain suggested that he consider running for Team Diabetes. It didn't take long before his wife Cindy also decided to get involved. She ran alongside Jamie in Ottawa on May 24. Together, they raised over \$2000 for diabetes research.

Moses credits marathon training with improving his family's lifestyle and food choices. Next year, he and Cindy expect one of their five young children will be ready to join them on the track. Moses would love to see more Crees out running in the years to come. He believes the sport is something that anyone can enjoy.

"I was intimidated at first because I had never run anything close to 21 kilometres," said Moses. "But when I was able to accomplish it, I was so happy and so proud. I think it's important to set personal goals, even if they're small. It doesn't have to be 21 km, just work towards something."



Jamie and Cindy Moses

Recent numbers behind diabetes rates in Native communities are staggering. According to Health Canada, the disease is more than three times more prevalent among First Nations people living on reserve than among the non-Aboriginal population. Youth are also being diagnosed at increasingly younger ages as the years go by.

"We know there are a lot of people in our communities suffering from diabetes," said Moses. "Don't wait until it's too late to change your lifestyle, even if it's something small like walking often and eating more traditional foods."

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Chaque année, les Premières Nations et les Inuits de partout
au Québec se rassemblent le 21 juin afin de célébrer la Journée
nationale des Autochtones.

Il s'agit d'un moment pour exprimer votre sentiment d'appartenance
et votre fierté et pour honorer vos traditions, vos origines et votre
histoire. C'est l'occasion de créer des ponts entre les communautés
autochtones et l'ensemble de la population; une occasion de mieux

nous connaître mutuellement, de découvrir ou redécouvrir les artistes et les artisans
et artisanes autochtones qui enrichissent l'univers culturel québécois.

J'espère donc que vous participerez en grand nombre au rayonnement de votre culture
et de votre histoire et que vous profiterez de ces moments festifs, propices au rapprochement
des peuples et au dialogue entre les cultures.

Je vous souhaite, à tous et à toutes, une très belle journée!

Geoffrey Kelley

Geoffrey Kelley

Ministre responsable des Affaires autochtones

Every year, the First Nations and Inuit from across Quebec gather on June 21 to celebrate National
Aboriginal Day.

This is a time to express your pride and sense of belonging, to honour your traditions, your origins
and your history. It is an opportunity to build bridges between Aboriginal communities and Quebecers,
a chance to get to know each other better, to discover or rediscover Aboriginal artists who enrich the
Quebec cultural scene.

I hope you will participate in this special day, in order to promote your culture and your history,
and take full advantage of these festive moments, which encourage mutual understanding and
dialogue between Aboriginals and non-Aboriginals.

Have a wonderful day!

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“When we first opened we were debating whether or not to cage the windows but we didn’t want to do that. You’re saying something about your community and it’s not a nice thing. But now, I don’t know.”

Breach of trust

Sequins store trashed in Nemaska break-in

by Joshua Grant

Clarence Shecapio arrived to an unpleasant surprise when he opened the door to Sequins, the Nemaska convenience and grocery store he owns with his wife Cindy Coonishish. Sometime between midnight and 5 am on May 23, the back window was smashed and a variety of groceries and packaged goods were stolen. The thefts included eggs, bacon, bread, candy, freezies, chips, iced teas and a few hundred packs of cigarettes.

While the cigarettes represent Sequin’s biggest monetary loss, the owners are more upset with the breach of trust within the community and the lack of respect shown by whoever is responsible for the break-in.

“You just feel angry and disappointed,” Coonishish told the Nation. “You work so hard to keep [your business] open and provide the service for the community. I just hope that we will see a return; anyone who might know what happened can give information. It’s a lot of money and it’s a private business. What we make is what we use to pay to keep it going.”

Coonishish told the Nation that they were unsure how many people were involved in the crime but that an investigation is ongoing. While Coonishish “heard a few names floating around” she was adamant that rumours are just rumours until they’re proven in court.

Youth Grand Chief and Nemaska resident Joshua Iserhoff was also upset about the incident. He told *the Nation* there is speculation in the community that the perpetrators were a group of local young people.

“Several people have been mentioned and some people have come forward and revealed some other names, the rest is up to the police,” said Iserhoff.



Coonishish noted that Sequins was already in the process of increasing security measures. She and her husband had considered installing metal bars around windows but didn’t like the idea because of the image it projected on Nemaska. Unfortunately, it’s doubtful that insurance will cover the damages or the stolen goods since no security system was in place.

“When we first opened we were debating whether or not to cage the windows but we didn’t want to do that,” related Coonishish. “You’re saying something about your community and it’s not a nice thing. But now, I don’t know.”

Coonishish said they were already gathering information on security systems and had asked a few companies for prices but that the culprits beat them to the punch. “We’re going to be installing security cameras now. Maybe a few bear traps too,” she laughed.

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Future Hydro employees honoured at grad ceremony

Le centre de formation professionnelle Harricana hosted a ceremony May 22 at the Amosphère Hotel in Amos to honour students who completed their diploma as Industrial Construction and Maintenance Mechanics.

Harricana's two-year vocational program is part of the Niskamoon Corporation's Technical Employment endeavour with Hydro-Québec, whereby Hydro-Québec is committed to hiring a minimum of 150 qualified Cree employees to work in the James Bay territory by the end of March 2017. The programs are very demanding and offered only in French, requiring completion of Secondary 4 or a high school equivalency test. Congratulations go out to graduates Dwayne Rupertouse, Elodie Talbot-Ottereyes, Kurtis Cheezo and Sylvester Rupertouse-Trapper, who successfully completed the Industrial Construction and Maintenance Mechanic position with Hydro-Québec.

Golf Classic

The third edition of the annual Board of Compensation (BOC) and Creeco Golf Classic will take place on Thursday, June 18 at the Club Sports Belvedere in Val-d'Or with this year's proceeds going to Willie's Place in an effort to aid local Natives in difficult living situations. BOC and Creeco are teaming up with the Centre d'amitié autochtone de Val-d'Or to raise money that will bolster the budget of the drop in centre, designated for homeless Aboriginals within the host city. Last year's event raised over \$56 100 for special needs children in Eeyou Istchee. The 18-hole tournament will be a 4-person scramble format with registration beginning at 8:30 a.m. and a shotgun start at 11:00. Those interested in participating, contributing or purchasing a corporate sponsorship package may do so at www.boc-creeco-golf.ca.

Corrections

The Nation would like to apologize to the recently elected Deputy Chief of Nemaska, Gregory Allan Jolly, for misspelling his name and mistakenly



Recently elected Deputy Chief of Nemaska, Gregory Allan Jolly

publishing a photo of another member of the Nemaska Band Council in his place on April 3, 2015 issue 22-11. Congratulations again and best of luck for your term in office.

••

In Issue 22-15 of *the Nation*, we printed an article about powwow dancer, singer and teacher Gabriel Whiteduck, who was referred to throughout the article by the incorrect first name "Gerald." We regret this error and apologize to Mr. Whiteduck for our mistake.





Logan walks out

The MacLeods continue a sacred Cree tradition

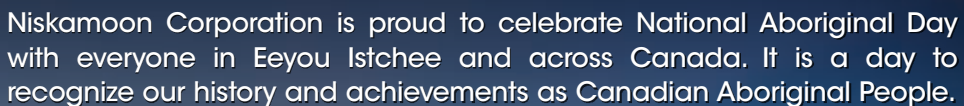
story by Amy German photos by Brendan Forward

Emerging from the teepee with the help of his big brother Kenny MacLeod, 18-month-old Logan MacLeod made his walking out into the world and onto the land May 23, continuing a sacred Cree tradition.

Having had her two sons a full 18 years apart, Pamela MacLeod reflected on how different each walking out was for the two boys.

MacLeod would have liked the ceremony for Logan to take place last fall but her father, Luke MacLeod, had to have surgery at that time, so they decided to delay it until the spring.





The Niskamoon Board of Directors and Staff wish all a great National Aboriginal Day celebration!

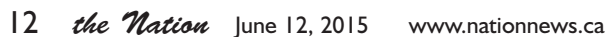
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Happy National Aboriginal Day to everybody in Eeyou Istchee! Have safe and enjoyable celebrations with friends and family.

גר־ד' ד'ֿ ל' ג־ז־ח"ן"ב" אסצ" אָפּאָװ ד' דאנ״ראַפּאַ
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 אָצֹאָז׳ פֿז״ ד' ז״ז־אָדֶאָז׳.





"I had to really watch him so that he didn't walk out the door on his own as he was so wanting to walk on the ground and I couldn't let him," she laughed. Cree tradition says children do not touch the ground outside of a tent or house until they have a walking-out ceremony.

So when Logan set his little moccasin-clad feet outside of the teepee for the first time, he was a little boy already confident on his feet. After the ceremony all Cree children understand they are now allowed to walk upon the land. You can see their happiness as they walk or run around.

They know the importance of their new freedom and the significance of the ceremony with friends and family reinforces the meaning of the even. It is always a communal ceremony and the feast that follows is

something special with everyone contributing to the celebration of the child's introduction to the Cree way of life.

Another element that made this event special was how mother Pam had actually made part of her son's outfit herself, combining the design of the ribbon shirt with traditional Cree embroidered moose hide to create an alluring original design. Her aunt, Maggie Wapachee, made the rest of the outfit.

"I used my grandmother's patterns for the embroidery part as I had copies of them from my Aunt Bev and so I was able to put something together. It was really nice, I felt like a part of her was there with us and that was how I thought of it when I was working with the embroidery," said MacLeod.

According to MacLeod, having 19-year-old Kenny walk out his little brother made the day extra special because of the role that he will play in his younger brother's life.

"Kenny is probably going to be the one to teach him things about hunting and whatever else so I felt that it was just really important for him to be part of it," said MacLeod.

The feast meal also honoured two other hunters. Nephew Nicholas MacLeod (son of Emmett) is walking Logan into the teepee in these photos. He had just shot his first moose, which was being served at the feast. Gabriel Shecapio had just shot his first goose this spring.





Jeannie Pelletier showing photo of her late mother Lillian Spencer

I asked my grandmother, but she didn't want to talk.
She said, "That belongs at the bottom of the sea. That's not
something people should talk about."

Jeannie Pelletier

Healing first, then truth, and perhaps reconciliation

The Truth and Reconciliation Commission delivers its final report

by Jesse Staniforth

The Truth and Reconciliation Commission of Canada held a closing event in Ottawa (Algonquin Territory) between May 31 and June 3, beginning with a five-kilometre healing walk across the bridge from Gatineau, Quebec. On June 2, the Commission released the findings resulting from its six years of hearings from survivors, and made 94 recommendations. *The Nation* was present throughout the event. We spoke to those who had come from Eeyou Istchee and neighbouring communities about their feelings on the closing of the Truth and Reconciliation Commission. Their statements are presented in their own words.

Speakers:

Joseph Esau (Waskaganish): residential school survivor

Grand Chief Dr. Matthew Coon Come (Nemaska): residential school survivor

Ian Diamond (Waskaganish): son of residential school survivors

Gertrude Christine Johnstone (Moose Factory): residential school survivor

Jeannie Pelletier (Chisasibi): residential school survivor and daughter of residential school survivor

Brian Wadden (Chisasibi): residential school survivor

Joseph Boyden (Moose Factory/New Orleans): honorary witness, author of Governor General's Award-winning novel *The Orenda*, as well as *Through Black Spruce* and *Three Day Road* (both of which deal with the Indian residential school system)

Joseph Esau

I came here to see what's going on. We wanted to hear other people's stories. Definitely, people have a hard time talking about it. They don't want to hear anything about it, or have anything to do with this. But I think this helps with healing. It helps you find new friends, people who are going through the same thing, so you know you're not alone. I've seen some people I know and people I went to school with, and I saw some pictures that brought me back to where I was in residential school. Those were kind of mixed emotions.

Grand Chief Coon Come

The majority of [Crees who attended the event] have participated in some of the National Gatherings the TRC held. They felt comfortable doing it outside their community. That's understandable. There's a feeling here of camaraderie, because you went to school with these people – you're meeting up, catching up with old friends. I think that's important in the way you share stories.

Happy National Aboriginal Day!

The Cree Nation of Mistissini wishes everyone a Happy National Aboriginal Day!
Let us all continue to keep our culture and traditions alive and strong.
Celebrate this day with pride.



Crow Nation of Mistissini

*Happy National
Aboriginal Day!*



Your consultant: Yvon St-Pierre
yvonstpierre@barratechrysler.ca



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Jeep

Ian Diamond

My dad [Grand Chief Dr. Billy Diamond] was associated with some of the other conferences, but specifically I came down here to be with my mom, because even though she was married to Billy, she's done a whole lot of this stuff for a while. They were doing workshops in Moose Factory when they had something similar to this, and she was one of the grief counsellors in Moose Fort.

Walking into the building here, it was amazing: I was hearing multiple languages, and they were all Native. It was this joyful pride, initially. There were so many from the various religious denominations, and the government, that tried to systematically wipe out those languages. I found the noise of it all was something unique. They tried to extinguish all these languages, yet it became this one loud voice.

Gertrude Christine Johnstone

I'm from Moose Factory. I went to Bishop Horden Hall in 1942. I was only five years old then – my sister and I went together. Well, they came and got us. We didn't go. Six years I was there. I'm a widow. I have four kids. I've lived back in Moose Factory since 1957. My sister was a survivor as well, and so were my husband and his brother. This means a lot to me. It's important to know what really happened to the people who lie in the grave.

Jeannie Pelletier

In college at John Abbott, I took a course called Indian and Inuit Views. I thought it'd be easy credits! But it was actually very hard. For an essay on residential schools, I asked my grandmother, but she didn't want to talk. It was hard to do that assignment because nobody wanted to talk to you at that time. One person in my community heard about this event. I was telling her it would be positive, that they'd have counsellors, and people will be able to talk about it. She said, "That belongs at the bottom of the sea. That's not something



“I was hearing multiple languages, and they were all Native... They tried to extinguish all these languages, yet it became this one loud voice.”



Standing ovation for Commissioner Marie Wilson

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“The nuns were very strict. They controlled the bathrooms very much – they didn’t let you go to the bathroom. It was like any school, where the kids who got in trouble got put in the front row. I remember seeing the puddles under their desks.”

people should talk about.” So I didn’t ever push her to go. I just said, “Oh, okay.”

Grand Chief Coon Come

We will have people who’ll be reluctant to talk about it, and we must respect that. While the children were taken away, the parents were left behind. I can’t imagine what they went through. My mother told me the story of when we were taken. When the plane landed, I was in the bush, playing. I was a kid about five or six years old. The next thing you know, our parents were calling us, giving us brown bags, and telling us we had to get on this plane. We said, “Why?” We didn’t understand why we should get on a plane. My mother said the first thing you could hear that evening was dogs howling. Then, because we all lived in tents back then, you could hear one tent after another crying. So you can’t imagine what the parents went through. I can imagine, then, why some of the parents and grandparents won’t talk about it.

Ian Diamond

Everybody has their own timeline. I’m sure there are some people who’d say they’ve moved on, but really didn’t deal with it. Then there are some that are in that area of forgiving – even right down to forgiving the government. But I guess it comes down to an individual’s speed.

Jeannie Pelletier

We didn’t know what residential school was, before all this. I thought it was other people. I was shocked to learn that out of the three schools in our community, we actually went to one of them [Sainte-Thérèse-de-l’Enfant-Jésus in Fort George]. [My husband Brian] actually stayed there, but I was a day-school student, just before the move [from Fort George to Chisasibi]. My mom told me I entered when I was four years old. She didn’t want me to go – she had a hard time to let me. It was a day school, and I didn’t sleep there, but they were nuns. And there were things that were done there that I realized later should not be done. It’s only when they did the hearings that I realized that we saw those things too.

Ian Diamond

But for me, I never once went to residential school, because that particular generation, for the [Eeyouch] Cree anyway, when they had to sign the James Bay Agreement, that was one of the things they wanted to be sure – that they’d never again give anyone the right to send our kids away.

Gertrude Christine Johnstone

What happened to that truth, there? There are people who lost their lives, or lost a part of their lives, and the truth has to come out one way or the other. We were just like slaves. We worked. Half a day of school, half a day of work. If we didn’t finish we had to go back and do what we had to do. They would punish us for nothing at all. If we spoke Cree



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we'd get a strap for it – my grandfather and grandmother never did anything like that to punish us. It was much worse.

Jeannie Pelletier

The nuns were very strict. They controlled the bathrooms very much – they didn't let you go to the bathroom. It was like any school, where the kids who got in trouble got put in the front row. I remember seeing the puddles under their desks.

Brian Wadden

With the priests, if you did something wrong – even just speaking your language – they'd make you hold out your hand, and they'd hit you with a pole. And if you tried to pull your hand away, they'd make another priest hold your hand while they hit you.

Joseph Boyden

The TRC made me an honorary witness, which is a huge honour. What that means for me is that this

closing ceremony is not the end of the conversation, but the beginning of many new conversations, and I will do my best to help make those conversations happen. Reconciliation means continuing to tell these stories – not to lay blame, but to make sure that future generations know this part of history. As an honorary witness I see it as my responsibility to encourage that sharing of stories and experiences.

Grand Chief Coon Come

I think the younger people are beginning to understand what their parents went through when they were taken to residential schools. Certainly there was a lot of shame. As people come out, it becomes acceptable. I remember the first time that people were talking; the parents and the grandparents were the ones who said, "Don't talk about it." It wasn't because they didn't want to hear it – I think it was because they weren't ready for it.

I think a lot of people in the communities didn't want to tell their stories to the Truth and Reconciliation Commission because if they did that, that would mean first they would have to tell their families what they experienced. They would have to tell their children and their parents, their grandparents, their aunts and uncles. This could be very painful. But reconciliation begins in families.

There are different levels of healing. There's the national level, which we try to provide through the Cree Health Board and Social Services, and then there's the family level and the community level. Of course, there's also the level of the Nation itself. Part of what we know of the residential schools system was removing the children from the families, which meant removing them from the land. If you remove them from the land that means the government was in essence saying that there was nobody living on the land. So we

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The elections for the Chairperson of the Cree School Board will be held on

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Cree School Board
Commission Scolaire Crie

Nominations for the position of Chairperson of the Cree School Board will be open from June 8 until June 19, 2015.

THE QUALIFICATIONS FOR BEING ELIGIBLE TO HOLD OFFICE AS A CHAIRPERSON ARE:

- [✓] to be a member of the Cree Nation;
- [✓] to be of the age of majority at the date of the elections (18 years of age on July 21, 2015);
- [✓] not to be subject to protective supervision within the meaning of the *Civil Code*;
- [✓] not to have been found guilty by a court of competent jurisdiction of any offense under the *Education Act*, the *Education Act for Cree, Inuit and Naskapis Native Persons* or under any act relating to federal, provincial, municipal or school.

ELECTION OF CHAIRPERSON

The members of the Cree Nation shall elect from among themselves one (1) Commissioner who shall act both as the Commissioner and Chairperson of the Cree School Board elected by the Cree Nation Government.

This election shall be held every three (3) years on a date determined by the Council.

This election shall be held in accordance with the procedures set out in the By-law Respecting Procedures for the Election of the Chairperson of the Cree School Board.

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have to deal with Nation-building, which is a matter of reclaiming our lives, reclaiming our institutions.

Joseph Boyden

[Prior to contact,] these were very complex and developed societies with their own sets of problems, and the arrival of European colonizers just threw gas on the fire. First the Dutch, then the French, and later the English believed these societies were simplistic and savage. They saw [Indigenous] cultures as practising black magic – and the residential schools system grew out of that ideology. Unfortunately, it's an ideology that still exists today in some places. *Three Day Road* dealt explicitly with residential schools, and *Through Black Spruce* was about the lasting effects of that system, but *The Orenda* was about the ideology that founded those schools and allowed them to exist.

Grand Chief Coon Come

Residential schools caused the loss of language, and that was important – because the ones who went to residential schools could only

speak the day-to-day Cree. They could not understand their parents when their parents spoke what I'd call "bush Cree." The students were taken out of their homes and sent away, and no culture was taught to them. So when the parents wanted to teach their kids when they came back, the residential school survivors couldn't understand what their parents were saying. Therefore, they couldn't pass that culture to them.

And of course when you're taken away from the land, and removed from your community, they're touching the economic base. The government's intention was to make sure nobody lived out on the land. Now the students who'd been taken away felt that they had no connection to the land. There was a diminishment of that connection, and a diminishment of connection to the family. Certainly there was a loss of parenting skills – Indian residential school survivors have quite a challenge in trying to raise their kids, because they were always in a boarding home in their childhoods.

Gertrude Christine Johnstone

Healing is a nice word, but you have to do it yourself. Look at me – I've been suffering all my life, and after I got married, when my children were first born, I didn't know if I should speak English or Cree to them. Would they have to go through what I went through in my young days? That was the question I asked myself. I answered by mothering to them in English, so they didn't have to suffer. Today, the children need to know. I told my children. My daughter's here, guiding me. She can't even speak Cree! I have to translate it for her. She's a nurse and she can't even talk to her own people.

Jeannie Pelletier

My mom's name was Lillian Spencer. She just passed about a month ago. She didn't talk about residential school until toward the end of her life, and then she began to open up more. That's when I found out what had really happened to her. I always knew there was something, but I never pushed it. I waited for her to open up to me. She told me she had a dream that she went back to the time when she was five years old, when their beds were in a row. Somebody had visited her in her bed, one of the people from the church, who were supposed to take care of her. In her dream she began screaming at this person and called him a child molester. She said after she confronted him in the dream, "I felt the anger leave me." I noticed that. She was more at peace in the end. Her face was different. Everything was different about her.

A blue sky with scattered white clouds, serving as the background for the text.

Happy
National Aboriginal Day
from all of us at
the Nation

[illegible]



Ian Diamond

There are some proactive communities – I'd like to think my community is associated with that. We've had a wellness centre for close to 25 years now. They've been dealing with alcohol and drug treatment, and a lot of that stems from generational problems with those issues. Specifically, *not dealing* with those issues. The coping mechanisms they used were alcohol and drugs. A lot of the community members in Waskaganish either have used the churches or they've used the wellness centre to deal with the emotions from abuse they all went through.

This healing has to go on in some form or another, either tribal initiatives, or community initiatives. But people still have to continue trying to deal with this. I don't know if the words "truth" and "reconciliation" are in the

vocabulary. But at the individual community levels, they just want healing above all. And that's what my community members are trying to do.

Gertrude Christine Johnstone

I know some people who still live with it, but slowly I got over it myself. *Slowly*. You don't just forget about it. The others are talking about it, and I just listen, I don't say anything. I just tell them to say a prayer to get healed. That's what I did. I went in the bush by myself one day and I talked to Gitchi Manitou. I felt better after that. The land is there for you.

Jeannie Pelletier

Going through my mother's belongings, I found things she kept for me – the papers she received, and the compensation she received. Two years ago she came

to the Montreal Truth and Reconciliation event, and after that she went to a court session – she received the highest amount awarded. She asked me not to tell anyone she had received that money. We found out later that she had put it in a trust for my brother and me. She didn't use the money herself. She could have, but I don't know why she didn't. She decided to leave that money for us. I don't even know what we'll do with it, my brother and I.

Joseph Esau

I've done some healing. I've started that journey. Here, it starts conversations for other people. That's where *their* journey starts. Then they start to participate in healing circles, talking about how to let that pain go and start out on another new journey.

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Gimme shelter

Eeyou Istchee women's shelter projects mired in red tape

by Amy German

The proposal to create two shelters for women and children fleeing domestic violence dominated Grand Council meetings in Wemindji in late May as Grand Chief Matthew Coon Come blamed Quebec for construction delays.

Coon Come said the shelters are a priority for the Cree Nation Government (CNG) as family violence and violence against Cree women is a serious issue. This is why the GCC/CRA is working with the Cree Board of Health and Social Services of James Bay to build two new facilities – one inland and one coastal – so that Crees finally have somewhere closer to home to go to instead of shelters in Val-d'Or, Chibougamau or Montreal.

Plans for the two facilities were detailed in an agreement with Quebec. However, the Ministry of Health and Social Services of Quebec is refusing to provide an exemption for this project, something necessary to be able to provide the programming and operations budget within these facilities.

"Some bureaucrat seems to have limited interpretation of the status of the Cree Nation Government as a public body with no municipality status. So we have informed them that the Cree Nation Government is a public body and is recognized as the local municipality to provide services for Category I and II lands. We felt that it was unacceptable for bureaucrats to put an obstacle in

front of us when the Government of Quebec and the Cree have already agreed to establish facilities," said Coon Come.

Coon Come sent a letter in late May to Aboriginal Affairs Minister Geoff Kelley requesting that he intervene on behalf of the Crees in order to get construction underway by July 1. While the budget to build these facilities is already in place, since the Crees are footing the bill, without Ministry approval to provide the operational budgets and programming costs, the projects can't proceed.

According to Donald Nicholls, Director of the CRA Department of Justices and Correctional Services, it has been a lengthy process. In 2010, it was decided at a conference on domestic violence held in Chisasibi that a working group be formed to tackle the issue.

From that point on, Nicholls said the CNG commissioned a report to determine how best to meet Cree needs by looking at their use of other shelters as well as police statistics on domestic violence and information from the courts. From there it was determined that not one but two facilities were needed, one coastal and one inland.

"For safety reasons some people may not want to be in their own communities and so that is why we asked for two 18-bed units in our budgets because under the JBNQA and under the Justice Agreement and the federal

agreement it says that the Cree Nation Government shall provide for these shelters," said Nicholls.

According to Nicholls, this was not the first time that the Crees have attempted to build this kind of facility, but in the past funding could not be secured. For this project, funding was secured through the CBHSSJB while Quebec pledged to provide for operations and programming.

In March 2014, a competition was held for architectural firms to submit designs for the projects. A technical functional plan and site selection was also completed as of May 2014.

"By the end of March we had picked the design and so we were ready to go from there. Also, the Grand Chief signed with CBHSSJB a framework agreement and then we put together a leasing agreement and sent it to the Ministry of Health and Social Services for Quebec," said Nicholls.

While waiting for Ministry approval, the CNG missed out on last year's construction season and now Coon Come is determined to see ground broken this summer.

"As we speak, because we have the money, we can proceed with the civil engineering and the call of tenders. I am hoping to get this done by July 1, but we are reluctant as there is no lease agreement to be able to cover operations and maintenance, and the support and programs for these women," said Coon Come.

[illegible]

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DestiNATIONS for Aboriginal arts

Cultural centre is planned for 2019 in downtown Montreal

by Akiva Levitas

There was much excitement during the inaugural general assembly for DestiNATIONS in the cavernous atrium of the Gaston-Miron building of the Maison du Conseil des arts de Montréal. The names of great writers engraved on the upper echelons of the atrium highlighted the euro-centric nature of most arts institutes in Montreal and the rest of Canada.

Although a good part of the assembly was focused on procedure and the election of the board members, there was plenty of energy in the room thanks to the artists' performances and the prospects for a new Aboriginal cultural initiative in the city.

By providing a central point for Aboriginal culture in Canada, DestiNATIONS hopes to break this trend with its opening in 2019. After years of work by a diverse cross-section of Aboriginal organizations and artists, the idea to have an international Aboriginal arts and culture centre in downtown Montreal is set to materialize.

Founded as a non-profit by the Montreal Urban Aboriginal Community Strategy Network, the DestiNATIONS cultural centre will host several Aboriginal organizations, including Wapikoni Mobile and Terres en vues. The organizations have already begun planning for the increased collaboration encouraged by the coming cultural centre.

The road to get to this point has been long and arduous as recounted by Terres en vues President André Dudemaine, who is also a board member of DestiNATIONS. At first the project seemed monumental with many saying that it cannot happen since every First Nation would want its own cultural centre.



Buffalo Hat Singers performing

"Unity behind the idea was key," Dudemaine said of the decision to go with a singular centre representing all Aboriginal peoples of Canada. "If [all the 11 nations of Quebec] went their own way, it would take us nowhere."

With persistence, the idea for an international art and culture space dedicated to research, education and the dissemination of the arts gained traction and obtained funding.

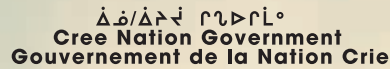
With the Cree Cultural Centre in Oujé-Bougamou as an inspiration and model, the building will serve as a creative and exhibition space for Aboriginal culture. The goal of the organization is to become self-financing with a potential of over 375,000 visitors annually – tourists, students and city residents would take part in workshops, shows and festivals.

The building itself will be a massive 5,800 square-metre facility in the

heart of downtown Montreal. As Dudemaine put it, "proudly announcing that we are here in the city." The building will house a permanent exhibit, office space, stores, restaurants and a medicinal garden. It will also serve as a gateway to the remote communities as there are plans for collaborations with First Nations and Inuit communities for discovery packages for tourists.

No design has been selected yet, but with only two years until the expected ground-breaking for construction in 2017 there will be much to decide on in the coming months for this non-profit centre, which opened its membership to the public during the general assembly.

Four years from now, the cultural centre will open its doors and host an international conference on Aboriginal people, but until then there is much to be done.

32 *the Nation* June 12, 2015 www.nationnews.ca

Art for the artists

The Ashukan Aboriginal Cultural Centre opens in Old Montreal

by Jesse Staniforth

Tourists visiting Montreal from other parts of the world gravitate toward the Old Port, where many shop for Indigenous arts and crafts. For tourists, these artifacts are the most Canadian articles they can bring home. But sadly, many of the mass-produced Inukshuks and dream-catchers are made in China – and just as often, the art made by actual Aboriginal people is sold at prices that benefit gallery owners while paying very little to the artists themselves.

“It’s awful. It should be illegal,” said Nadine St. Louis, founder and executive director of Sacred Fire productions, which launched the Ashukan Cultural Space in Old Montreal May 25. “Canada needs to put in place a law that prevents cultural appropriation [of Indigenous art]. This is one of the issues I’ve raised with legislation at Parliament. The mass-produced Inukshuks and dream-catchers, they’re taking the economy from a lot of the artisans in remote communities. That’s an economy that should belong to us, based on our cultural iconography.”

Surrounded by galleries full of Native art whose sales primarily benefit non-Indigenous gallery owners, Ashukan sells 100% Aboriginal art – from artists ranging from established professionals to the Inuit carvers who work every day at the Montreal Native Friendship Centre, many of whom live precariously.

“They make magnificent stuff,” St. Louis said. “I give them the fair



Executive Director Nadine St Louis

price of their object, so they’re not getting their pants pulled down. Every Friday they show up with pieces, and we buy them. We’re fair-trade, so if the sculpture is worth \$200, for example, we’ll give them \$100 – whereas the other galleries, they give them \$50, but the sculpture’s worth \$500!”

Philippe Tsaronsere Meillure, executive director of the Montreal Native Community Development Centre, praised Ashukan as an establishment that will place a spotlight on Aboriginal presence at the heart of a city where Indigenous history is often not recognized.

“For me what’s really interesting is having a place where true artists can express themselves in a

contemporary environment and present this to tourists,” he said. “People come to this city and hear about the Aboriginality of Canada – this presents that to them another light.”

St. Louis, whose ancestry is mixed between Mi’kmaq, Innu, Acadian and Scottish, grew up in the Gaspé area and moved to Montreal in the mid-1980s after high school. Her energy is impressive and it seems like she has never stopped moving. At the age of 18, she and a boyfriend bought a bankrupt café and took it over.

“I knew how to cook,” she said. “I spent so much time with my grandmother in the logging camps.”

Since then, she’s gone to school and learned to speak in the



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language of business and politics in order to help make Indigenous culture more central to places like Old Montreal. At Ashukan's VIP opening, attended by business-people, Quebec's Aboriginal Affairs Minister Geoff Kelly, and AFN Regional Chief Ghislain Picard, St. Louis noted in her speech that the area was once an Iroquois community site and is now almost 100% free of Aboriginal presence. Ashukan, she said, was a first step to re-establishing some of that presence.

Her idea has been a long time coming. As a curator of the 11 Nations exhibition of Indigenous art at Old Montreal's Marché Bonsecours in 2011-2012, St. Louis grasped immediately how great the desire was for true Aboriginal culture.

"It was the greatest market research ever!" she laughed. "The exhibition ran 12 months and showed me there was the market and a demand for it – we got 30,000 visitors and sold \$160,000 worth of pieces. I said, 'What can I put in place that's permanent?' People want to learn about diversity. They want to learn about the cultural landscape of Canada today – not just artifacts in a museum of a time gone by."

But first she went back to school for training and began building an organization based on Fair Trade principles. In its three-story location above the popular Ben & Jerry's ice-cream store, Ashukan is not just a gallery but also a space for developing talent and teaching good business sense.

"We're working with the wheel of medicine – professional development, personal development, economic development,

and community development," she said. "We're touching the four aspects of what needs to be built so that the artists can go back to their communities as mentors and as leaders, and as proud artists."

Nothing about the space makes it specific to Montreal, she noted. It could be adapted to every province across the country.

but to help establish artists whose work is not yet known – like the Friendship Centre sculptors.

"We have a training centre here, about how you write your business plan, and where you want to be in five years," she said. "One of these homeless guys in five years, he might have his own gallery. They have these dreams

"It's awful. It should be illegal. Canada needs to put in place a law that prevents cultural appropriation [of Indigenous art]... The mass-produced Inukshuks and dream-catchers, they're taking the economy from a lot of the artisans in remote communities."

"Imagine having an Ashukan Cultural Space in Toronto, Manitoba, Saskatchewan," she mused.

The goal, after all, isn't just to sell work for established artists,

and visions, but what's in their way is the cultural clash of coming from the North to the city. It's not because they're stupid. It's because of culture shock. So we need to bring capacity to them."



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www.hydloandfriends.com

Each month, a new video will be added to www.hydloandfriends.com. To learn more, listen to the Hydlo and Friends radio show on JBCCS. Its hosts, Luke MacLeod and Luc Duquette, discuss the environmental follow-up activities related to the Eastmain-1-A/Sarcelle/Rupert project, as well as the concerns of land users with regard to Hydro-Québec's facilities and activities.

Next show:
Wednesday, June 17,
at 8:00 a.m.

An act of heroism

Rookie officer and two civilians rescue Waskaganish family from fire

by Alexander Reid

Assisted by two local residents, an Eeyou-Eenou Police officer carried a mother and two children, aged 6 and 3, to safety from their burning house in Waskaganish May 25.

Officer Bruce Wapachee was on his routine morning patrol when he noticed plumes of black smoke billowing from the rear of the residence on Broadback Street rented by Julie-Ann Stephen, 36, a mother of four.

Harry Erless and another unnamed local resident joined in to help the 21-year-old rookie officer from Oujé-Bougoumou break down the door to the house to verify if anyone was inside.

"The quick thinking and bravery of Officer Wapachee and the two community members saved the lives of a three-year-old, a six-year-old and their mother," said Lieutenant Randy Kitchen of the Eeyou Eenou Police Force.

Erless and the other man assisted the officer in gaining entry to the building. First, one of the men smashed a ground-floor window and discovered Stephen, who had been asleep in a downstairs bedroom along with her two young children. At the same time, the other rescuer broke open the front door and entered the residence together with Wapachee.

According to Kitchen, Wapachee and Erless then rushed through the heat smoke to the downstairs bedroom. Wapachee secured and evacuated the children while Erless, unsure of Stephen's condition, took no chances and carried the mother to safety as well.

The man who smashed the window was aware that Stephen had four

children and risked venturing upstairs into suffocating clouds of heavy smoke toward the source of the blaze, to locate the other two Stephen children. Fortunately, Stephen's two eldest children, aged 16 and 11, were not inside as they are both living away from home, in Gatineau and Eastmain respectively.

Shortly after the evacuation, the fire brigade arrived and successfully

Conclusive results of the investigation have yet to be made public.

Although receiving no physical injuries, the future of Stephen and her two youngest children remains uncertain.

"People need to understand they are victims," said Kitchen. "There's a three-year-old, a six-year-old, and a mother and they lost most of their belongings in the fire."

**"We need furniture for them and clothing.
They lost everything in the fire."**

put out the fire. Unfortunately by the time they arrived the house had already been decimated, and the structure in addition to what household items remained in the house sustained irreparable water damage.

Wapachee then drove the family to the health clinic where an on-call nurse examined Stephen and her children. The mother and children reportedly sustained no injuries from the fire.

Crime scene analysts from the Surêté du Québec (SQ) arrived on June 1 and began an investigation into the house the following day. They determined the fire originated from one of the rooms upstairs.

The SQ investigators removed evidence from the scene for further testing and analysis, including the charred remains of something they suspect as the root cause of the fire.

"It was an unidentified object," said Kitchen. "It's flat as a pancake."

Michelle Stephen, a cousin of Julie-Ann, who works as an announcer and producer for Waskaganish Community Radio, is accepting donations on the family's behalf.

"We need furniture for them and clothing," said Michelle. "They lost everything in the fire."

According to Michelle Stephen, Julie-Ann, who lost her own mother seven months ago to natural causes, has no income to provide for her children aside from what she receives from the provincial government for child assistance.

Michelle said Julie-Ann and her two children are staying at a boarding home in Waskaganish for the time being, and that since the community is experiencing a housing crisis it is difficult to know how long Julie-Ann and her children will have to remain there.

Those who wish to make a donation are encouraged to contact Michelle Stephen at (819) 895-4630.

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Activity for two

Just how active should you be during pregnancy?

While expecting mothers may not feel like it at times, exercise can actually be one of the best things for both mom and the baby to be. Unless a physician has told you that you are in need of bed rest due to a physical condition, the last thing you should be doing is spending all of your time on the couch.

According to Dr. David Dannenbaum, who treats patients at the Waskaganish clinic for the Cree Board of Health and Social Services of James Bay, many myths abound when it comes to maternity, particularly where physical activity is concerned.

"Being overweight in pregnancy can be a serious problem. In the old days people used to work until they gave birth, but nowadays some women are scared to even sweep the floor while pregnant," said Dannenbaum.

While pregnancy is a time when most women may want to kick back, relax and indulge every craving, being inactive and eating as though you are eating for two people (twice the amount) could actually be detrimental to the unborn due to an excess of sugar.

According to Dannenbaum, the CBHSSJB has been seeing diabetes diagnosed in younger and younger Crees in the last 20-30 years. While diagnosis for Type 2 diabetes used to happen more frequently with those in their 50s or 60s, it is now being detected in Crees in their 20s and 30s. The big question is why is this happening?

"Many studies coming out now are showing that it likely is due to the exposure of the baby in the mother's uterus to an unhealthy sugar environment," said Dannenbaum.

"When the mother's sugar is a little too high, it crosses over to the baby and makes their baby's pancreas work too hard. (However, the mother's insulin does not cross through to the baby.) The baby is then born with a pancreas that is already abnormal, and this increases the baby's chance of being overweight and getting diabetes at an early age as they grow up. An important way to protect the next generation from diabetes and obesity issues is to get pregnant women active while their babies are forming in their tummies."

While the common belief is that pregnant women should start taking it easy from the moment they find out that they are pregnant, in reality they should be getting regular exercise.

Dannenbaum said the only recommendation for exercise when pregnant is not to start a new or excessive exercise. With this in mind, the pregnant woman who is not used to any activity whatsoever can (and perhaps should) start out with a daily 20-minute walk. But for the athletic gal used to training on a regular basis, early pregnancy is no reason to hold off on the daily routine.

"My own wife played hockey until she was 28 weeks pregnant with all of our babies, until the fetus was coming out of the pelvis and then we worried about it getting hit by a stick. If you are a marathon runner, you can run marathons," said Dannenbaum.

He stressed that pregnancy should not be treated like a disease or handicap and most women should be able to do most of the activities that they want.

As for the myth that activity will cause miscarriages, Dannenbaum said that most

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women miscarry because there is something wrong with the fetus.

"One in five pregnancies will have a miscarriage. It is very common. Most women will have one miscarriage in their lives and usually it is a result of chromosomal abnormalities, not because of exercise or working hard. There are certain kinds of conditions that would have a doctor tell a patient not to exercise, but absolute bed rest is very rare. Overall, unless your doctor tells you not to exercise, then you should exercise," said Dannenbaum.

Lemon Cree founder and proud mother of two, Theresa Ducharme attests to the fact that fitness has enhanced her life, especially while pregnant.

"It is healthy for the baby if you get some exercise. Once you are moving and there is oxygen and blood flowing and the muscles are being used, everything is then benefiting from your mind to your bones," said Ducharme.

"It is up to the individual what kind of exercise to do. A marathon runner can keep doing marathons, but someone new to exercise can just start walking and if not walking, swimming is also great. I was out in a club dancing when I went into labour – it was something that I never let it stop my life. It enhanced my life because I was able to get

into shape and thankfully it did not cause any harm to me or the baby."

For those looking to start out with a little activity, Ducharme suggested a light jog, a swim or a treadmill workout. And that if you are used to working with weights, keep it up.

At the same time, the usual recommendations for working out continue to apply, which is to stop if you feel dizzy or have difficulty breathing.

"An important way to protect the next generation from diabetes and obesity issues is to get pregnant women active while their babies are forming in their tummies."

Even abdominal workouts aren't out of the question.

"There is that whole myth that the baby will detach from the uterus if you are doing an abdominal workout, but that is not true. Look at our ancestors from just about any Nation, those women worked hard! Go back to 50 years ago and those women were working hard in the field or in the bush and doing that with lots of children at their feet. Being pregnant didn't stop a woman from anything that they had to do," said Ducharme.

According to Wally Rabbitskin, a Program Planning and Research

Officer for Physical Activity at the CBHSSJB, physical activity has been a daily part of ancestral Cree life and it should be now, despite the objections he gets from some.

While it may not be necessary to be out chopping wood or fetching water every day, he said that being physical is all part of being balanced in life.

"People talk about maintaining our culture, but for me, physical

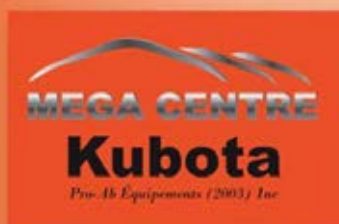
activity has always been part of Cree life. And we need to keep this because we were once a very physically active culture," said Rabbitskin.

For anyone looking to take on some new physical activity, expecting or not, Rabbitskin said that the end of June will see the beginning of the Summer Active programming in the Cree communities. This will include a 100-mile virtual-walk challenge over the course of the summer.

For more information on pregnancy and activity, inquire at your local clinic.

WE WISH EVERYONE A GREAT NATIONAL ABORIGINAL DAY!

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Music makes the world go round

by Xavier Kataquapit

Canada is well known on the international level for producing great artists in writing, music, painting and dance. In a unique way, First Nations artists have played a very important role on the international stage. We have so much to be proud of.

Recently my friend Paul Toutant referred me to the latest recording by Florent Volland, of Kashtin fame. From my first listen to this album I fell in love with the songs. *Puamuna*, which means dream in the Innu language, is his fourth solo album. It was recorded at his Studio Makusham in Maliotenam First Nation, east of Sept-Îles, Quebec.

Everyone along the James Bay coast enjoyed the music produced by Kashtin during the early 1990s due to the fact that the Innu language has many similarities with Cree and Ojibway. *Puamuna* is almost the same as the Cree word for dreams. I believe the title is meaningful in that so many of the tunes are dream-like and soothing.

My favourite tunes on this album are *Tshekuannu* and *Apu Peikussian*. The songs are a labour of love and feature many minds and hearts from a collaboration with Pascale Picard and other well-known Quebec musicians. Many First Nations people remember Kashtin, which toured as a duo with Claude McKenzie across the globe from 1989 to 1995.

Florent is one of those generous artists who give back to his community. In the 1980s, he helped to create the festival Innu Nikamu that brought together a lot of Native musicians. His Studio Makusham is both a professional recording studio and a training centre for young Native musicians. He has hosted a television show, appeared on many major television events and has played and collaborated with famous musicians like Richard Séguin, Robbie Robertson, Marc Déry and Zachary Richard.

Another great group that features a Mohawk friend of mine from Six Nations is OL 'CD. Wesley Martin and his bandmates can be found on Facebook or check out their website at olcdmusic.com

OL 'CD is full of fun and they are planning to bring a party to you this summer at shows in Ontario and Quebec. Check out their website for dates and places. This band is my pick for making it big so see them while you can at a bargain price.

Adrian Sutherland and his band Midnight Shine have produced some great Native-rooted music and they have been touring extensively. Adrian is from Attawapiskat and has been writing his own songs and playing them for years. Check out their website at midnightshineonline.com or find them on Facebook for all the lat-

est information on the group as well as upcoming events.

Summer is not complete without attending at least one or two live music events. I remember watching the Nakogee Band so long ago in Attawapiskat. They provided our little community with live music and they played all the big hits that Native people really love. I am talking about songs by Creedence Clearwater Revival, the Rolling Stones, Peter Wolf, Bob Dylan and many others. People loved to dance to their music and they put on a high-energy show. Young and old would show up to dance the night away and some of the Elders even found a way to step dance here and there.

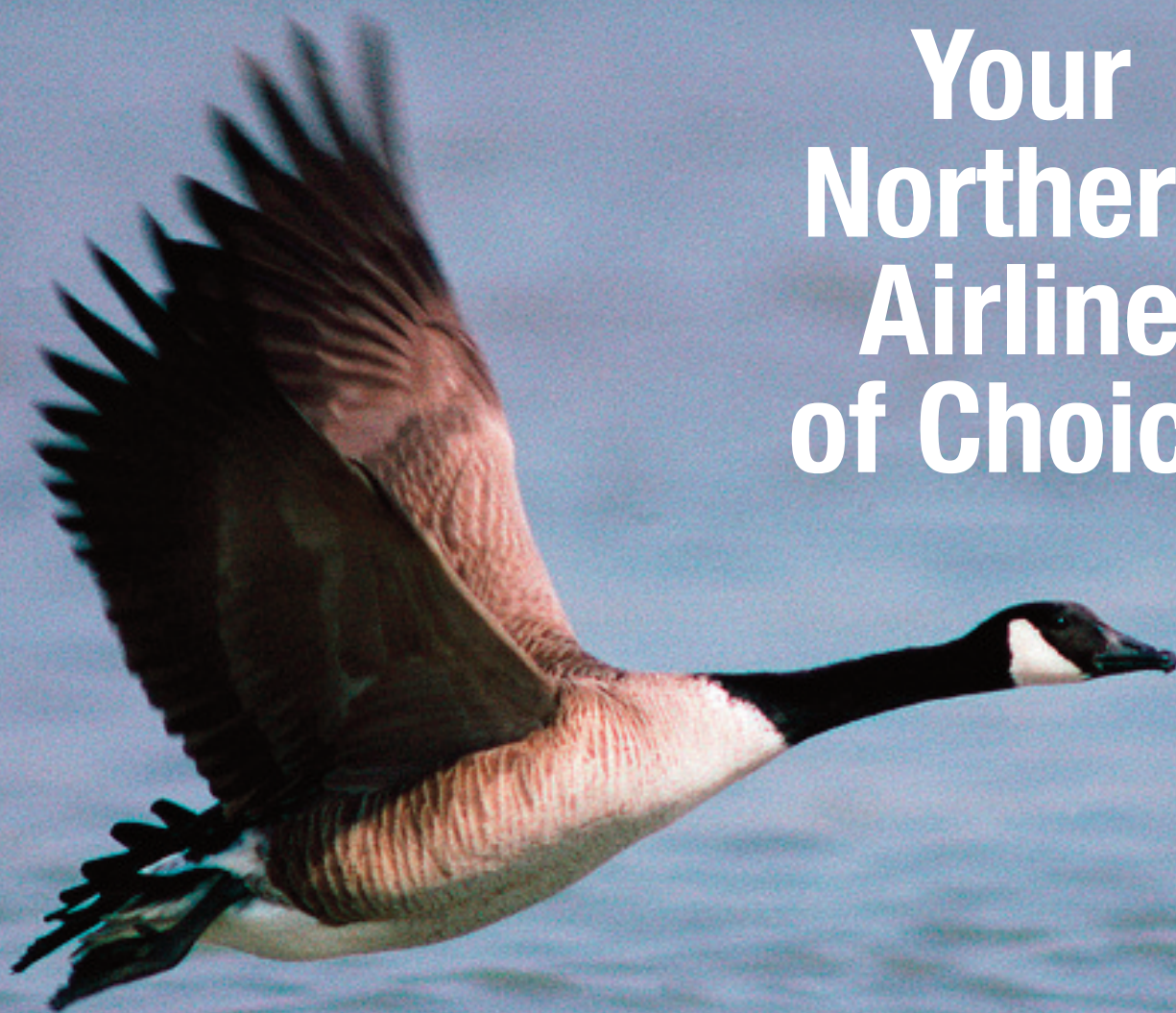
There is no doubt in my mind that the Nakogee Band inspired a lot of budding musicians. Meegwetch to them for giving us the gift of music when we really needed it. Sometimes life is very hard in remote First Nations and I know that many young people picked up a guitar and learned to strum a tune because they had a real live band to look up to. Music helped us all get through some hard times and it continues to do so. I am sure that musicians like Adrian Sutherland was there back then watching the Nakogee Brothers belt out a night of rock-and-roll songs. That more than likely gave his spirit a push in the right direction.

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